

Miscellaneous.

PRECEDENTS AND PRECEDENTS.

REV. GEORGE M. STEELE, D. D.

IN the United States Supreme Court soon after the Civil War, when Salmon P. Chase had become chief justice, Charles Sumner made a motion for the admission to the bar of a prominent colored lawyer. It was a motion without precedent, and a rather startling incident in the history not only of the court, but of the nation.

Had Dr. Buckley been present, and had he had the right to speak (and we may presume that, having such a right, he would have done his duty), he would doubtless have objected to the admission as not only without precedent, but fought with the gravest peril to the republic. He would have shown incisively and decisively that there was nothing in the constitution or laws of the nation that favored such a usage; that it was contrary to the whole spirit of our institutions from the earliest times; that the government originally and constantly had ignored the colored men as constituents of the nation, had not regarded them as citizens, and that it had never been thought of as an admissible thing that a colored man should be permitted to practice at that bar. No negro had ever before had the temerity to ask such a privilege. Had it not been declared in that very court, and within very recent years by the then chief justice, venerable in age and renowned as a jurist, in an opinion representing the views of the court, that it had been the doctrine of the government from its very beginning that "the colored man had no rights that a white man was bound to respect?" How preposterous, then, that one of this race should appear here and ask admission to this august bar!

Moreover, he would doubtless have shown that, more and worse than the foregoing, those who advocated this violent change of policy were

"Making Void the Law of God"

in a defiant, reckless and most abhorrent manner! The Divine Word records the Divine malediction very early in the history of the race—"Cursed be Canaan." The descendants of Ham were to be for all time to come servants of servants to other races; and this declaration was not made to or concerning a few isolated ecclesiastical bodies subject to peculiar local customs, as Paul's advice to certain churches in the Roman empire concerning the privileges of woman, but it was a general enunciation of a great principle of world-wide application. It was not mere prediction, but a command—as is evident from the fact that for ages the Christian Church had sanctioned, if not sanctified, the enslavement of this race. Indeed, the reasons so far presented for the denial of the motion before the court, would have been shown to be absolutely overwhelming.

Besides, attention would have been directed to the character of the persons who were agitating this kindred projects concerning the colored men. They were infidels and atheists and freethinkers of the worst type. Look at the reports of their conventions composed of "long-haired men and short-haired women." Yes, women, in defiance of the New Testament, took part in the ungodly assemblies, and joined with Garrison, Theodore Parker, Stephen Foster, and others whose blasphemous utterances against the Bible and the church and the Sabbath, and their declarations that our Constitution was "a covenant with death and an agreement with hell," were enough to make one's blood run cold. The very mover of this motion, great and eloquent as he was known to be, was suspected of being a Unitarian—which is the next thing to being an infidel!

Then, too, the peculiarities of this race in itself should exclude its members from all participation in political as well as other governmental affairs. In the first place, they are black; and black is the color of the devil, as certain holy fathers have testified who were better acquainted with that personage than even Dr. Buckley himself!

Also, as is clearly implied in the Scripture teaching (when not "made void") and confirmed by the whole history of this race, they were intended not for a governing, but for a servile race. For them to usurp authority would be monstrous. They are docile and exceedingly useful when kept within their proper limits. In raising cotton and corn and cultivating rice and sugar-cane, and doing other valuable but menial services, they are unsurpassed; but it is utterly antagonistic to nature and to Providence to allow them to engage in politics, to plead in the courts, and to enter the professions. Just as women are intended to do housework, take care of babies, sew on buttons, wash dishes, conduct church fairs when the men are unable to raise the money for church expenses, and possibly to teach school, and in doing these things to fulfill their great destiny; but essaying to go outside of this range, they pass beyond their "sphere" and cause confusion and every evil work.

Finally, it would no doubt have been argued that if this motion were granted, it would prove only an

"Entering Wedge,"

and there would inevitably follow other and pernicious innovations, such as the admission of women to the bar, the enfranchisement of women, their admission to Congress and ecclesiastical bodies, even possibly the reversion to the impropriety sanctioned by that sometime rash reformer, John Wesley, of permitting them to lead classes and to preach! And so matters would go on till chaos and black night would come again to the moral universe.

Clearly enough, if this desecration were to take place, it would have been maintained that the Constitution must be changed according to the prescribed method. For surely the speaker would have maintained with all the cogency and twice the truthfulness of his later argument on the necessity of changing the constitution of the Methodist Episcopal Church, that the Constitution was positively against the measure proposed.

Of course, I have given only an imperfect outline of the argument which would have been made by the distinguished speaker had he been present when the motion to admit the colored lawyer was made by Mr. Sumner. But Dr. Buckley was not there. So the Chief Justice simply said, "Let him be admitted." That was all there was of it!

In the contest on the admission of women to the General Conference in 1888, there were two principal arguments against the measure. One was that it was unconstitutional, and that, therefore, in order to such an admission the restrictive rules must be changed. But the supporters of this proposition signally failed to point out anything anywhere in the constitution of the church which expressly excluded women from the Conference. Hence the plea that it is by implication, as interpreted by the usages of the church. Yet there are hundreds of instances in which in Church and State the mere fact that the measures have been innovations, and that usage has been otherwise, has been no bar to their adoption without any change in the fundamental law. The case cited in this article, and determined by one of the very highest and most authoritative legal tribunals in the world, without dissent, and with even no argument against the proposed change, is enough to settle the question. I submit that, so far as any express provision in the national Constitution is concerned, or any implication interpreted by usage, the case is four times as strong against the admission of colored men to the privilege claimed, as can be found in the constitution or usages of the church for the exclusion of women from the General Conference. In my mind, there was never the least question but that the Conference by majority vote was competent to admit them.

The other principal argument is that it is

Against the Constitution of the Christian Church.

As there is no formal and detailed constitution of the Christian Church, the whole argument must be based on implication. Consequently the opposers of the change have been driven to reason from what they assume to be implied in the directions of Paul to certain local churches on this subject. All that these amount to is that, in the judgment of Paul, under the conditions prevailing at that time, and the views held by the communities concerning the position of women, it was inexpedient to make so radical an innovation. But, as President Warren has shown in an article that has come to hand since this was begun, if the argument proves anything, it proves altogether too much. If Paul's restrictions are to be regarded as authoritative and universal, and for all time, the Methodist Episcopal Church, and all Methodist churches, have been outrageously violating the law ever since the beginning of their history. They have not only allowed and expected women to speak in their assemblies, but they have given them "authority" as officers of the church and members of official bodies. If the argument be worth anything for any purpose, it proves that these so-called churches are spurious and apostate bodies, anti-Christian in character and utterly hostile to the fundamental principles of the New Testament.

For several generations these same arguments were used by the Calvinistic churches as decisive against usages universal in the Methodist societies, and they were supposed by those who used them to have the same inevitability for that purpose that is now attached to them by those who use them for the present purpose. But those churches have now for the most part abandoned these grounds. Are we to take up and adopt the outworn and cast-off ideas of other denominations and make them our own?

Wilbraham, Mass.

CHICAGO CORRESPONDENCE.

A. J. H.

AN event of more than usual interest and importance, particularly to clergymen and students of divinity, was the winter session of the

American Institute of Sacred Literature.

which occurred in Farwell Hall, Jan 30 to Feb. 2. The program was full of rich things—some of them a trifle too rich to suit the taste of some of the older and more conservative brethren. The session began with an address on "The Bible as a Text-book," by President W. C. Roberts, of Lake Forest University. This was followed by a "Study of the Book of Jonah," by Prof. W. R. Harper. The second day was begun by a discussion of "Isaiah's Earlier Prophecies," by Prof. Harper and Bishop Vincent, followed with a study of "Paul's Letters to Timothy as Adapted to the Ministry of the Twentieth Century," in which the essayist took occasion incidentally to define his position on the "woman question." Prof. John A. Broadus, of Louisville, read a paper on "The Inter-Biblical History of the Jews;" and then came Prof. Charles A. Briggs with his paper on "The Messianic Ideal." Prof. Harper also discussed "The Book of Joel," "Isaiah's Later Prophecies," and "The Book of Hosea." Prof. Broadus presented a "Bird's-eye View of the Roman Empire at the Christian Era," "The Adaptation of the Bible to Human Nature," and "Our Lord's Teaching as to the Old Testament." Bishop Vincent's other topics were: "How to Promote a more General Interest in the Study of the Bible," and "The Individual Church as a School of the English Bible." Prof. Briggs discussed the "Hebrew Story of the Origin of the Earth and Man," "Works of Imagination in the Old Testament," and delivered his now famous inaugural address on "The Authority of the Scripture." The conference was concluded by a symposium on inspiration, to which Profs. Terry, DeWitt, Boardman and Harper contributed. Whatever may be said of the bold radicalism of some of the lecturers, it will be admitted that this conference of earnest students and eloquent scholars has done something towards stimulating more intelligent research and more practical use of the Divine Word.

The Chicago Preachers' Meeting

is planning to celebrate the coming centenary of John Wesley's death in a fitting manner. A program of several papers on various phases of Wesley's life and work will be given. The more popular demonstration, under the auspices of the Methodist Social Union, will take the form of a mass meeting, March 19, in the auditorium. Addresses will be delivered by Bishop Warren, Dr. J. M. Buckley, and President Henry Wade Rogers of Northwestern University. The event will be observed locally in several of the churches. President Rogers will discuss the "Personal Characteristics of Wesley;" Dr. Buckley, "Wesley's Work: Its Matter and Man-

ner;" Bishop Warren, "Wesley's Work: Results and Outlook."

Rev. Robert McIntyre, the popular pastor of Grace Church, has consented to change his field of labor. He will go to Denver at the end of the present Conference year, to assume charge of Trinity Church. This will be considered an upward stride of no mean length. Mr. McIntyre came to Chicago about two years and a half ago from a little town in Central Illinois where he had achieved a reputation as a pulpit speaker. Immediately upon his advent at Grace Church the congregations began to grow, and in a little while the galleries, that had been used only upon special occasions, were crowded; and soon the seating capacity of the church was increased. For some time the sexton has had to lock the church door about 8 o'clock Sunday evenings, and turn people away. The various interests of Grace Church have prospered under his care, and the people will part with him with unfeigned regret.

Rev. William Fawcett, D. D., pastor of First Church, is slowly recovering from a very serious illness. For several days his life was despaired of, and even now it will be months before he will be able to appear in his pulpit again.

Oakland Church is prospering grandly under the ministrations of Rev. P. H. Swift. The new edifice, erected about five years ago, is already too small to accommodate the congregations. There are about one hundred less sittings than there are members of the church. An architect is at work on plans which contemplate extensive alterations in the present building.

Rev. H. W. Bolton, D. D., has taken hold of Centenary Church with the grasp of a general. The old church is waking up again, and is standing nobly by her enthusiastic pastor.

Rev. F. M. Bristol, D. D., of Trinity Church, has found favor in the eyes of the Baltimore Methodists, for whom he preached last Sunday, and at whose Social Union banquet he made a ringing speech.

Park Avenue Church is enjoying substantial prosperity under the wise administration of Rev. W. W. Painter, who came to us from West Wisconsin Conference last fall.

Englewood began to feel the influence of Dr. Mandeville's presence soon after his appointment last fall, and it was not long before the revival fires were lighted. The results have been most satisfactory—and still the blessed work goes on.

First Church, Evanston, received about 140 probationers as the result of two weeks' special meetings under the leadership of Rev. B. F. Mills. The village was very much benefited by the presence of this evangelist and the hearty co-operation and energetic activity of the Christian people. Dr. W. S. Studley preaches to one of the finest congregations in Methodism.

The people of Emmanuel Church, Evanston, Dr. S. F. Jones, pastor, will soon have a house in which to worship. Since its organization, the society has had no abiding place, but in a few weeks the Episcopalians will occupy their new church, and the old building will be used by the Emmanuel congregation until their own church is ready for them.

The Chicago Methodist Social Union

held its midwinter banquet last week. About 300 covers were laid. Dr. O. H. Tiffany, of Minneapolis, delivered an address on "Abraham Lincoln," which address was the same that he delivered in Chicago twenty-six years ago, after Lincoln's assassination.

Dr. H. B. Ridgeway read a very excellent paper before the Baptist Ministers' Meeting recently on "The Sermon as a Work of Art."

Dr. C. W. Bennett is again in his class-room at Garrett Biblical Institute, after a five weeks' stay in the South.

Henry Wade Rogers, LL. D., was duly installed as president of Northwestern University at Evanston, Thursday afternoon. The ceremony was very impressive, and took place in the First Methodist Church in the presence of an immense audience. The students were out in a body, about twelve hundred strong, including a large delegation from the Chicago departments. Mr. Orrington Lunt, vice-president of the board of trustees, presided, and in a neat address presented Dr. Rogers the keys and charter as insignia of his office. After the new president's brief response, Dr. N. S. Davis, dean of the College of Medicine, delivered an address on behalf of the faculties. Mr. W. E. Clarke, Jr., of the College of Law, was the representative of the undergraduate students, and Mr. J. H. Raymond, class of '71, of the alumni. The principal address was Dr. Rogers' inaugural, which was listened to with closest attention by the vast congregation. It was a masterly address. The benediction was pronounced by Rev. H. B. Ridgeway, D. D. In the evening a banquet was held in the Grand Pacific Hotel, Chicago, at which Judge O. H. Horton presided. Addresses were made by Judge Horton; President Rogers; President Lewis R. Fluke, of Albion College; President Edward D. Eaton, of Beloit College; Dr. W. E. Collins, of the College of Medicine, and Judge Collins.

Parsonage Dedication at Hudson.

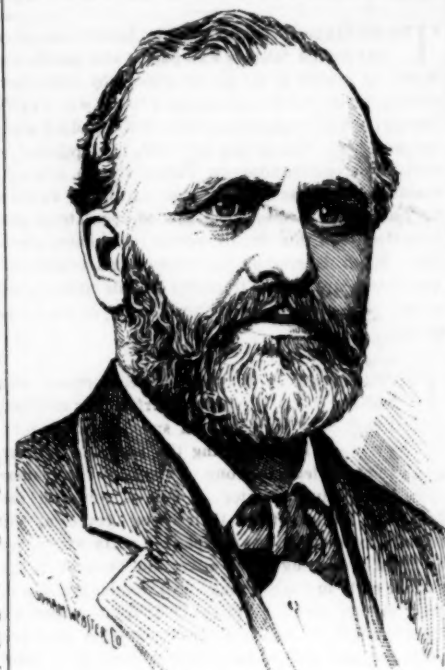
WEDNESDAY, Feb. 18, was an eventful day in the history of the M. E. Church in Hudson. On that day was commemorated the 25th anniversary of the organization of the second Methodist church organized on the territory now embraced in the town of Hudson; the re-opening of the vestry after extensive alterations, repairs, and additions; and also the presentation and dedication of one of the most elegant and convenient parsonages now owned by the Methodists in New England.

The afternoon services were held in the church commencing at 2.30 p. m. The church was well filled. Presiding Elder J. W. Lindsay presided. The services consisted of a thirty-page historical sketch prepared by the pastor, Rev. N. B. Flak, in which he showed that Hudson had a religious history antedating its settlement, as when it was an Indian plantation, the great apostle to the Indians, Elliot, preached there; that Methodism had a history of ninety years in Hudson, and that the first two manufacturers in Hudson were Methodists—Phineas Sawyer and Daniel Stratton. Phineas Sawyer and his wife were converted in 1796 under the preaching of Father Pickering. They settled in Feltoville (now Hudson) in 1800, and immediately opened their home for Methodist preaching. In 1808 Mr. Sawyer was appointed class-leader by Rev. Benj. R. Hoyt. Hudson was then a part of the old Needham Circuit.

The first organization was March 18, 1821. The historian gave the names of twenty-five Methodist

ministers of sainted memory who were stationed on the circuit and preached in Hudson before the building of the old Brick Church in 1827. He briefly sketched the trials and triumphs of these early Methodists. On March 6, 1828, the first Methodist church erected in Hudson was dedicated. This church was located between Sudbury, Marlboro Centre, Rockbottom and Feltoville (now Hudson), but in the town of Hudson. At about that time a parsonage was erected, and Hudson for a time was the headquarters of old Needham Circuit. A part of this old parsonage is still standing. Seventeen heroes of Methodism were stationed in Hudson and preached at the old Brick Church on "Gospel Hill" during the twenty-four years of its history.

The unfortunate location of this church led to serious discussions and almost divisions, resulting in the building of another church at Sudbury. Then Marlboro Centre, Feltoville and Rockbottom each wanted the church removed to their respective villages. The war went on. No settlement could be reached, until the Gordian knot was severed by a



HON. L. T. JEFFS.

torch. On Dec. 27, 1862, the society voted "to repair the church at an estimated cost of \$200;" but before daylight the next morning the church was in ashes. For a time the society worshipped in Rockbottom, the nearest village; then two new churches were erected, one at Rockbottom and one at Marlboro Centre. The one at Marlboro Centre was dedicated Oct. 19, 1853, and the one at Rockbottom Nov. 20, 1853—forty-two days later. For twelve years the Methodists of Hudson attended church at Rockbottom, having greatly assisted in the erection of the edifice there; but feeling that the cause of Christ demanded a Methodist church in the village of Hudson, a meeting was called to consider the matter. This meeting was held in the office of L. T. Jeffs, Jan. 31, 1865, and resulted in correspondence with Dr. Hascall, presiding elder, and the securing of a hall in which to commence preaching. At the Conference in April, 1865, Bishop Baker appointed Rev. W. W. Colburn to be preacher in charge. Bro. Colburn, with the faith and courage of Elijah, at once commenced work looking towards the building of a new church. He was grandly supported by Bros. Jeffs, Dearborn, Stratton, Davidson, Rawson, Tuttle, Geo. A. Sawyer, S. Priest, W. B. Rice, W. H. Chamberlain, P. N. Randall, and many others. These men in those days were all poor. The struggles and discouragements were fearful, the expenditure beyond all expectations; but heroic sacrifice on the part of preacher and people, delightful harmony supplemented by united effort and assisted by gracious spiritual quickenings, resulted in the erection of a \$15,000 church which was dedicated March 14, 1867. The dedicatory sermon was preached by Rev. Charles W. Cushing. Bro. Colburn remained three years—the time limit. He was fol-

lowed by Revs. S. Jackson, J. H. Twombly, L. R. S. Brewster, P. M. Vinton, R. H. Howard, A. W. Mills, W. J. Hambleton, W. W. Colburn (second term), John R. Cushing, A. R. Nichols, E. A. Smith, and N. B. Flak, the present pastor.

Following the historical sketch, addresses were delivered by old pastors and members, including Rev. W. W. Colburn, Rev. Porter M. Vinton, Hon. L. T. Jeffs, Dr. John H. Twombly, and Revs. W. J. Hambleton and J. R. Cushing. These addresses were interspersed by choice music.

At 5 o'clock the company adjourned to the vestry, where the ladies of the church had prepared an excellent collation, and 285 persons were seated at the tables.

At 7 o'clock the people began to gather at the elegant new parsonage (a cut of which we here present), and soon about 250 had assembled and had examined the house from the laundry in the basement to the attic. At 8 o'clock Rev. N. B. Flak called the trustees together, and after choice music furnished by the chorister and a poem by Rev. P. M. Vinton, Hon. L. T. Jeffs, in a very appropriate speech, presented the trustees with the parsonage, a deed of the land upon which it stands, and an insurance policy running for five years. Benjamin Dearborn, president of the trustees, responded very briefly.

He was followed by W. F. Brigham, secretary of the board of trustees. Speeches were made by Mrs. W. W. Colburn, Mr. Horace H. Stowe, Mr. W. H. Brigham, Father Fairbanks, a class-leader in 1827, Chas. Britt, an old Sunday school superintendent, Rev. W. W. Colburn and Rev. P. M. Vinton.

The parsonage is finely situated, about three miles walk from the church, on Church St. It contains a hall and reception room, parlor, sitting-room, dining-room, kitchen, with a large pantry, china closet, back hall, etc. On the second floor are four chambers, a study containing glass book cases finished to correspond with the finish of the room, and a bathroom. On the third floor are two chambers and a hall. The halls, dining room, kitchen and pantry are finished with birch floors, finely polished. In the basement there is a fine laundry, with set tubs, hot

and cold water, etc. There are four sets of double doors on the first floor, so that four rooms can be thrown together when so desired. These rooms are nicely frescoed. It will cost between \$6,000 and \$7,000 without the furnishings, for which the ladies have spent several hundred dollars. A good barn which was on the lot goes with the parsonage. F.

A TROPHY OF GRACE.

REV. W. T. WORTH.

THE Holy Spirit was being poured out in special measure, and men were beginning to "see, and fear, and to trust in the Lord." The people at the parsonage became very anxious for a gentleman in the community who had for years occupied an enviable position as a physician, but who, of late years, through bondage to the drink habit, had lost in his professional standing and seemed perfectly enchaind. He was a gentleman of fine education, both general and professional, of very pleasing address, whose presence brought cheer, and whose skill brought healing. He had a wide circle of friends who would have gladly greeted and seconded any efforts for his welfare. To reach him seemed next to impossible; yet the attempt must be made in the name of the Lord. The pastor went to his home to invite him to hear a temperance evangelist; but he could not be seen. At the close of the address, the pastor was requested to pray, and he went to the mercy-seat with this man's case on his heart. He was conscious of access, was aided in importunate pleading, came soon into an agony of supplication, and knew that his prayer reached the ear of the Omnipotent Saviour. This was Tuesday afternoon.

The following Tuesday afternoon the evangelist was to speak again, and the pastor felt drawn to repeat his invitation. He went with much trepidation, hardly knowing how he might be received. To his surprise, the Doctor almost immediately said, "My wife and I, and one of the children, are going to hear the speaker at your church this afternoon." How kindly the Lord often clears the way! This opened conversation about the afternoon speaker, who had himself been redeemed by the Lord Jesus when he was close to the door of death and hell through intemperance.

After conversation prayer was offered, and when the Doctor arose, his face was bathed in tears. He said: "You have time to hear what I want to say. My home was England. From childhood I have been accustomed to the use of beer and ale. When I came to this country more than twenty-five years ago, I found the ale was poor, and I substituted whiskey. I came into bondage to it. I have scores of times tried to break the habit, but have failed every time." (At this point appears the marvelous manifestation of Divine power at each end of this strange and blessed line of spiritual influence.) He continued: "But a week ago to-night, just the time when I was praying for him to go to God, I turned to God for myself for the first time in my life! And since that hour, for this solid week, I have not had even so much as a desire for drink! And this seems all an inexpressible blessing which cried for gratification. Now my whole nature revolts against it."

No one can ever tell, with cold type, how that pastor's heart leaped for joy. He said: "Doctor, it will do you good to put yourself under the influence of the prayers of Christians this afternoon." He replied: "One hardly cares to make himself the observed of all observers." "Yes," was the rejoinder; "but if you were on a foundering vessel, and the life-boat was in sight, you would not care who saw you make efforts to reach it!"

When the invitation was given for those who desired to be remembered in prayer to arise, he hesitated only a moment, and then stood erect, with uplifted right hand, as if taking solemn vows before the altars of God. The effect was electric; for now, for the first time, did it become generally known that he had changed his course. Tears, and shouts of gladness, and beaming faces, plainly told the joy of many hearts. Earnest prayer was offered for him, and then he arose and said: "A week ago to-day I went to God for the first time, and here is the fruit of it!"

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THE NEW PARSONAGE.

Before the evening service the pastor sent him a nice suggestion that, for his own sake, and that of struggling men all around him, he tell the large evening congregation how mightily Jesus had kept him for a week. When the opportunity was given, he arose in the very front of the congregation of more than seven hundred people, and prefaced a clear and thrilling confession of Christ by saying, "I don't know what led me into this Methodist Church. I was never here before in my life." At a subsequent meeting he said: "I love the Lord Jesus Christ. I would not be where I was a fortnight since for a million dollars." His last public testimony, in a crowded vestry, where the people were giving sentence testimonies, was: "I simply want to say that I know Jesus Christ can save." Here is a passage from a note to a friend: "I can compare myself to an old locomotive that has been running for a long time on various tracks; and at last has been taken to the repair shop, where the machinery has been overhauled, cleaned, and oiled; and now it is placed on a new track, a straight one, with no turn to the right or the left. The whistle has sounded, the wheels are moving, and the Engineer in the cab is the Lord Jesus Christ."

A few days since, while his dearest earthly friend was expressing her joy that he was able to resist temptation, he said, with flowing tears: "There is no temptation. I am kept. That is all there is about it. I should doubt the reality of all this if I had not myself experienced it." In all this there is no trace of undue physical or mental excitement. I doubt if the Doctor was ever cooler at an autopsy, or when prescribing in obstinate cases.

Let us see what grace has done in this case thus far. He has restored to larger efficiency in his profession a man of uncommon skill. For this community rejoices; Christians give God hearty praise; and unconverted men are by it convinced of the power of Christ. Already increasing duties are flowing in on the Doctor as the fruit of the change. This wonderful grace has rehabilitated his home. You should hear the outpouring gladness of its inmates. It has stood an immortal man on its feet.

broken the diabolical snare which held him, filled his heart and lips with a new and glad song, and given him thus far a calm and blessed victory.

See how prayer was answered. Here was a man who had not attended church for twenty years. He was not present when prayer was offered for him. Not half a dozen people knew whose case was being presented to the Lord. And yet, within four hours of the offering of that prayer, in which a whole congregation joined, that man was at the Master's feet, and beginning to feel the touch of Christ's transforming grace. May all who read of this triumph of grace, together with him who is its subject, be able to heartily adopt, now and always, the sentiment of these words; for unto the Lord Jesus belongs the praise!

"A soul redeemed! I was the slave of sin; To ransom me the Prince of Life has died; And, when the golden gates shall take me in, Shall I not press through throngs to reach His side?"

"Through squadrons of bright angels and sweet saints, Yea, past the dear home faces, pined & long, To meet the Lord, for whom my spirit faints, And pour into His ear a grateful song."

"Unmindful of the crowns and harps of gold, All sights and sounds that there in glory meet, My soul's Redeemer only to behold, And, prostrate, kiss the nail-prints on His feet."

Hyde Park, Mass.

MRS. CLAPLIN AT THE SCHOOL OF THEOLOGY.

BEHIND the little desk in the chapel of the School of Theology, Boston University, on Monday afternoon, Feb. 23, stood Mrs. ex-Governor Claflin, familiarly talking to the students on the subject of "Good Manners." The day was appropriate, because in that wonderful code of rules collected by George Washington when only thirteen years of age, is preserved this excellent maxim: "Every action in company ought to be with some sign of respect to those present." The subject was most important, because

"The best of men That ever were earth about him, was a sufferer; A strong, meek, patient, humble, tranquil spirit. The first true gentleman that ever breathed."

Mr. E. H. Huse, of the middle class, introduced the lady, who, after expressing the natural embarrassment she felt in appearing before the students, commenced at once to give a talk which was full of interesting personal reminiscences, suggestive, humorous and witty, and sharply relieved by terse and needle-like epigrams. As I sat in the parlor, I could hear the low murmur of laughter in the chapel adjoining, as the students quickly seized the point of the story told. May they profit by her suggestions!

There is, she said, a one-sidedness in the education of all our young people at our institutions of learning. I deeply regret the lack of attention to good manners; and by good manners I mean harmonious adjustment to the society we are in. Good manners are a current coin everywhere, and those who have them will always be welcome in any place. We can make our souls so luminous that they will shine through. We cannot overestimate the persuasive force of good manners. By them, willing or unwilling, we are helping to form the character of others. I knew a minister who resolved that the first person he met in the morning he would greet with a smile and a cheerful "good-morning," and soon through the day. By and by cheerfulness became a habit. A pastor can accomplish little good unless there is something in himself better than anything he can say. Such men as Bacon, Sumner, Flak, McCintock, Bishop Simpson—why, each of them could grace any society they might have been called into, in this country or any other.

Mrs. Claflin then told, in a persuasive way, the incident so influential in the life of Isaac Rich, who, when a lobster-boy, was met and kindly spoken to by Wilbur Flak on Charlestown bridge, and then traced briefly the accumulation of wealth by this Boston merchant, his gifts, and finally the erection of his monument in Boston University standing in the heart of the city. But for the courteous sympathy and kindness of Wilbur Flak, Boston University would probably never have been founded.

I wish we might all carry a broad sympathy and humanity with us everywhere. The face, voice, and eyes reveal what we are doing and what we are saying. Some people are moody, but moods, I think, have no place in a Christian's life. Sometimes a pleasant good morning to the maid or servant where you are calling will make her heart cheerful during that day at least. Do not pollute the morning with unhappy or gloomy looks or words.

Let us be hospitable to the thoughts and opinions of others about us, and never offend, especially where the introduction of such subjects is in bad taste and discourteous. And remember that to do this at the table of a host is just as much bad manners as to drink your tea from a saucer or to help yourself to butter with the knife you have been using. At table ignorance of good manners is revealed more than anywhere else. Good table manners bespeak, partially at least, good breeding.

Phillips Brooks says we cannot give a ticket to a horse car conductor without giving an impression. The manner of saying or doing a thing is of almost as much importance as the thing said or done. It often requires more grace to receive a favor than to give it. I suppose a minister should know how to adapt himself to all kinds of society; and inasmuch as a minister is an example in all things, he should be thus able to adapt himself. Of course if called upon and we are busy, we must tell people so, but we can be kind and sympathetic about it. Indeed, we should be so to everybody, even to the much-maligned book agent who may be obliged to sell books to get bread for his or her little children.

A man may be dignified without being austere. I have known men who are publicly devout, pious, and who speak often in prayer-meeting, but who do not think it out of place to be sullen, morose, and even faint-hearted. It used to be thought that Boston culture did not belong to evangelized Christians, but that opinion is changed now. "Those people," it was said, "are so earnest, but isn't it too bad that they are so uncultured?" Do you not recognize, young gentlemen, the necessity of tact and adaptability? Of good manners, kindness in deed and word? Of sympathy and gentleness? It is well for us all, is it not, to teach these things as well by example as by precept? There is no greater breach of etiquette than to fail to respond to an invitation—to dine, for example. And let me say that where etiquette makes others uncomfortable and uneasy, I think we should be polite; and politeness, in this case, is to relieve those in your company of their embarrassment, their uncomfortable and uneasy feelings. I pray, my young friends, that you may each see many days, and no day without the crown of a good deed done and a kind word said.

At the close the students were personally presented to Mrs. Claflin. F. B. G.

MR. EDITOR: Concerning the communication that appeared in your columns, Jan. 28, from Rev. G. W. Norris, calling in question the statistics I gave in the paper on "Union Revision Meetings," which I recently read before the Boston Methodist Preachers' Meeting, I wish to say this: I find, upon consulting the General Minutes, that my figures, instead of being too small, were 56,529 too large. My figures were 531,161. The Minutes give, as the total net increase for the ten years from 1880 to 1890, 474,632. Add to this sum the probationers for the year 1889, and the difference in the times of taking the census, and it will be found that the figures are not far from correct, though somewhat too large. L. W. MURCHALL.

Edwin Arnold's new poem entitled

We advise an early reading of
great poem, and a new study of

achievements. Three years before death he preached on invitation at Thomas's and St. Swithin's in London, and remarks: "The tide is turned so that I have more invitation to preach in churches than I can accept." To the last he preached to people under the open sky, and to the last his word was blest to the conversion of souls.

from a harmonica in the car called our attention from the open page, to notice that young woman a few seats before us, playing with much zest, quite unmindful of her enjoyment, of everybody else. She was strangely attired that we asked the intelligent looking traveler in front: "To what class of people does that woman belong?" "She

And over against this we will glance at General Lee, not as "a conquered foe," but in the charm of those years of loyal support of the government as a citizen in the work of education at Lexington. The General was observed one day in the streets of that city conversing with a humbly-clad man. The

is to utterly disappear from the privileges and duties of the church. Each is filled with the Spirit. Each is called unto liberty. Each is ordered by the Lord, the Master, to the work He, not the select, in this work, He will undoubtedly have regard to their differences of constitution, as I have had respect to the constitutional differences of the men whom He filled with the Holy Ghost, and He spake and wrote as they were moved by Him. He will employ Peter for one service, and Paul

— One of the best estimates of John Wesley that we have read at this anniversary period of his death, appears in the *Christian Intelligencer* of last week, written by Rev. A. T. Pierson, D. D.

The more we connect the doctrine and experience, life and movement, of entire sanctification with plain, literal, Scriptural exposition, the better for all concerned. If the Scriptures teach entire sanctification, who dares to reject it? If they do not, who cares to receive it? With PACE'S PALMER, in this

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every huma
1,300 pages,
fasting. Wh
twenty-four
fasting, we a
tion it is not

The Family.

A LENTEN THOUGHT.

OLIVER B. DANA.

Sweet is the story of the manger cradle,
The Christmas gladness and the joy of Easter
Diurnal life's deepest gloom.

But precious, also, is the Gospel record
Of a mysterious strife,
Where subtle and satanic strength beleaguers
That one unsullied life.

Those many days when He, our Saviour, tarried
There in the wilderness;
We bring our fears, our struggles, our temptations,
And leave them there with His.

He suffered, being tempted, and we also
Gain strength to battle on;
Out of His pain and faintness, what strange comfort
And peace for us are born!

The sympathy of Christ in our temptations —
This is the Lenten truth;
Let not the Lenten sadness overshadow
Its dear and joyous rub!

Forever and forever, where are struggles,
And faith, and outstretched hands,
There, pitiful, triumphant, living, loving,
The tempted Jesus stands.

Ah! that this comfort of our Lord's own Presence,
Before, beside, within,
Might make us stronger, swifter, purer, surer,
Of conquest over sin!

THE BEAUTIFUL.

JOHN K. C. SLEPPER.

This beautiful world with all her wonderful charms,
No beautiful words may tell how fair!
But the crucial test 'mid life's alarms
Confers the crown on faith and prayer.

The glimmering glow, through a tollsome life,
Of the peace and works of trusting faith,
More beautiful is 'mid trouble and strife,
Than the tinted earth and charms it hath!

And the beautiful world beyond, I ween,
With its gates of pearl and streets of gold,
Hath grander beauty of the blest unseen —
Heaven's richer charms which the life unfold!

Malden, Mass.

GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing that
cannot be,
This weary, disappointing day that dawns, my friend,
For thee —
Be comforted; God knoweth best, the God whose
name is Love,
Whose tender care is evermore our passing lives
above.

He sends thee disappointments! Well, then, take this
from His hand!
Shall God's appointments seem less good than what
thyself had planned?

"I was in my mind to go abroad. He bids thee stay
at home."
O happy home! thrice happy if to it thy guest He
come.

"I was in my mind thy friend to see. The Lord says:
"Nay, not yet."
Be confident; the meeting-time thy Lord will not
forget.

"I was in my mind to work for Him. His will is,
"Child, sit at my feet."
And surely 'tis thy blessedness to mind thy Master's
will.

Accept thy disappointment, friend, thy gift from
God's own hand.
Shall God's appointments seem less good than what
thyself had planned?

So, day by day, and step by step, sustain thy failing
strength;
Indeed, go on, from strength to strength, through all
the journey's length.

God bids thee batten now and then — forbear the weak
complaint;
God's leisure brings the weary rest, and cordial gives
the faint.

God bids thee labor, and the place is thick with thorn
and briar;
But He will share the hardest task, until He calls
thee higher.

So take each disappointment, friend, 'tis at thy
Lord's command!
Shall God's appointments seem less good than what
thyself had planned?

—Margaret E. Sangster.

THOUGHTS FOR THE THOUGHTFUL.

It is not worth while being religious unless
you are altogether religious. It won't do to
be merely playing at religion, or having
religion on us as a bit of veneer. It must
saturate us. Some seek first the kingdom of
God. Others put it in a second place. The
prayer-meetings are dull, and fellowship
gatherings are uninteresting. But the moment
a man begins to seek first the kingdom of
God and His righteousness, all things are
right. Any man who has not heartily thrown
himself into the kingdom of God, but who is
seeking secondly the kingdom of God, may
be religious; but there is something he loves
more, and both worlds are spoiled to him.
He has neither the cream of the one nor of
the other. The great desideratum of the
present day is not more Christians, but a
better band of them. —Prof. Henry Drummond.

God seems to have definite purposes in the
comfort He brings to His people. One is that
they may not linger long in their gloom.
"Weeping may tarry for the night, but joy
cometh in the morning." Our Heavenly
Father gives His children liberty in grief.
He does not relieve their sorrow. Who is
not suddenly checked their tears. He knows
that when the strong cords that attach us to
our friends are broken, there must be pain.
The heart cannot find itself deprived of the
endearing human companionship and not
sadly feel the void. But He would not have
us bury ourselves in our sorrow, and become
dead to those living around us. He longs to
comfort us — to appoint unto those that
mourn a garland of ashes, the oil of joy for
mourning, the garment of praise for the spirit
of heaviness. —Mrs. C. L. Goodell, in *Congregationalist*.

Oh, let me walk with Thee, Thou mighty God!
Lean on Thine arm, and trust Thy love alone;
With Thee hold converse sweet where'er I go;
Thy smile of love my highest bliss bestow.

With Thee transact my business, doing all
With Thee am I as I am; as Thou dost call;
My every comfort at Thy hand receive,
My every sorrow at Thy glory give.

Thy counsel seek in all my crying hour,
In all my weakness trust Thy mighty power;
Oh, may this hand companionship be mine,
And all my life by Thy reflection shine.

My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour God! who gavest Thy life for me,
Let nothing come between my heart and Thee!

—Anonymous.

Impatience is a common fault. We would
like to attain the goal we hope to reach at
once. Undoubtedly we might possess a
nobler Christian life than we have if we were
willing to use the means we possess more
diligently. But all great and solid work is
slowly accomplished. God does nothing in
nature by sudden action. A life which has
the heritage of greatness requires length of
time to advance to maturity. Trees of great
value are slow in growth. The willow has no
such worth as the locust. The former soon
grows up, but the latter requires many more
years to attain its body. So the religious life
which has stability and beauty is gradual in
its formation and development. But if it is
real life, it will be constantly and surely
growing. Let it never be forgotten that,
while there may be analogy with nature as to
the things we have named, man has a volition

concerning growth. He can form habits and
place himself under influences which shall
forward and strengthen spiritual life. Patient
continuance in well-doing is indispensable on
our part to the attainment of the stature of
the fullness of Christ. —*Christian Inquirer*.

All life in which there is any value is life
with God. God has thought great thoughts
and uttered them in nature, and He says,
"Science, think My thoughts after Me; study
the stars, study the tides, study the forest,
study the transitions by which plant life
makes leaf and bud and blossom; study these,
find out what they are saying, and tell man-
kind." And Science is working with God.

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this world that I have built; study the forest
trees and see what I have thought of archi-
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hind her. "To make two wants at each
other — if only that could be done in a
sphere higher than kitchen and dining-room!
A spiritual intelligence office! Hester smiled
to herself at the conceit, then, suddenly,
stopped smiling, and drew her breath swiftly,
flushing all over her sensitive face. Could it
be possible that even to her, whose utmost
prayer had been that she might be able to do
cheerful, God could yet give something to do?

She drew her little hand-screen and closed
her eyes. Even the sunshine streaming in at
the window seemed like a presence which she
would fain exclude, that she might be more
perfectly alone with Him.

No one came in for an hour, and at the
end of that time Hester had written in a little
book which, with all her sweet friendships,
was still her closest confidant: —

"Dear God, I will try to remember everything I
hear which, I think, can be of possible use to any-
body."

Resolved, that as far as I can do so without intru-
sion, I will try to learn the real needs of the people
who come to me."

Resolved, that if God will show me how, I will try
to help them to help each other."

The three simple "I will try" marked the
establishment, without advertisement or sign,
of what Hester called "Hester's Intelligence
Office." But now a difficulty arose in decid-
ing what to tell, but what to leave untold;
how to select from the volume which might
be written a few typical cases of the
"wants" which their bearers brought, uncon-
sciously, to Hester to be "fitted."

She grew a very mathematician in the six
years — more all too short for those who
loved her — which God gave her on the earth.

"The whole world seems full of equal
ratios," she would say laughingly. "Every-
thing may be worked by the Rule of Three, if
only one can find the third term!"

Dear Hester! — forgetting that she, her-
self, with invisible multiplication of value,
stood for the third term in many a long-de-
layed solution!

The wants were not all spiritual; or the
material and spiritual were so nearly related
that one scarcely knew where the one ended
and the other began.

"Was it nice at Sunday-school yesterday?"
asked Hester of little Martha O'Neill.

"I wasn't there, Miss Hester."

"O, were you!"

"No, ma'am." The child's face flushed
painfully.

"Tell me about it, dear — if you don't
mind."

"I'd as lief as not you would know, Miss
Hester. But I couldn't tell Miss Jones, when
she asked me. I haven't been for three weeks.
It's my closet that's too shabby. I shall have
to wait for warm weather."

The very next Saturday came Mrs. Vincent
and Clare.

"Clare, dear, how tall you are growing!"
said Hester.

"Tall, indeed, and stout, too!" cried the
vivacious little mother. "Only think, Hester,
her pretty Astrachan jacket, new last
winter, and now she cannot drag it on! Such
a shame! and no one to give it to. It seems
as if there might be some poor people!"

"Dear Mrs. Vincent, will you give it to me,
and ask no questions?"

Hester's face was shining. Yet even she
could not know how little Martha's heart,
under her teacher's gentle influence, would
be pledged to Christ and the church before the
springtime.

"I wonder at myself for telling you all
this, Hester. We scarcely speak of it to
each other. Mamma is so sensitive! Poor
mamma! But here is the announcement of a glorious
principle of life. In the context he says, 'Go to
now, ye that say, To-morrow we will go into such
a city, and continue there a year, and buy and sell,
and get gain. Whereas ye know not what shall be
to-morrow. Your life is but a vapor that vanisheth
away. Whereas ye ought to say, If the Lord will
we will do this or that.' This principle recog-
nizes the will of God as the unvarying rule of life —
that all our plans and purposes are to be in accord
with that will. Therefore to him that knoweth to
do good, and doeth it not, to him it is sin."

The person knowing the principle, if he does not
conform to it and make it the rule of life, is living in
sin. Luther adopted it when he said he would en-
gage in nothing on which he could not see the blessing
of God. Paul practiced it when he said: "God,
whose I am and whom I serve." Some one has re-
marked: "Take Christ with you wherever you go.
Do not where He will not be a welcome guest."

Adopt this unvarying rule of life, and you will
be found at the theatre, the dancing place, the
table, or any other place of amusement taking such
diversions as cannot be used in the name of the
Lord Jesus. You will, however, following the ex-
ample, and with the spirit of Christ say, "Lo! I
come to do Thy will, O my God!"

"Papa isn't here," said mamma.

"Daddy had his head on Edith's shoulder as
mamma lit the gas, but took a little peep out
as Edith said: 'See, Papa isn't here.'"

"O-o-o-o! Yes, he is — he's on the
lounge."

Mamma tossed over the things on the
lounge. No papa was there.

"But — look on the floor," sobbed Dotty.

Mamma picked up the thing of long,
straight black hair which lay there.

"It's my new monkey-skin muff," said
Edith. — SYDNEY DAYNE, in *Youth's Com-
panion*.

—Mrs. Stanley and Mrs. Elder Haggard com-
plain that American women keep their houses too
warm.

—Mrs. Martha J. Lamb, the historical writer,
has been elected to a membership in twenty-five his-
torical and learned societies in this country and
Europe — honors never before conferred upon an
American woman.

—George Meredith's daughter is said to copy
all her father's manuscript for the printer. The
novelist does his writing in the morning in a study
cottage built in his garden.

—Mrs. M. E. Sangster, editor of *Harper's Ba-
zar*, is reported as saying: "I cannot say that
women's manuscripts have improved during the last
four or five years, but they certainly have increased
in number. It seems to me that many more women
write now than even a few years ago. The chief
fault of their articles is evidence of haste. All or
most seem to be writing in a hurry."

—A Welsh girl, Miss Myrnyw Rhys, daughter
of Professor Rhys of Oxford, has won the Victor
Hugo gold medal this year for knowledge of the
French language and literature. The competition is
held in England, but under the management of
Frederich.

—Madame Barrios, the widow of the soldier
President of Guatemala, was married at fourteen,
and is the mother of six children. She is still young
and beautiful, and is the possessor of a fortune es-
timated at \$60,000. Among her other accom-
plishments she includes the knowledge of five lan-
guages.

—Bryn Mawr has among its special students a
young Japanese woman, Miss Ume Tsuda. She
was one of the five girls sent by the government to
this country in 1871 to be educated. On her return
to Japan she was made a teacher of English in the
peers school in Tokio (a school founded for the
daughters of nobles), a position to which she will
return after completing her course in June.

—Miss Tucker, otherwise A. L. O. R. (A Lady
of England), and one of the most popular of the
English religious writers, is now actively engaged in
mission work in a city in Northern India, she is de-
scribed as a charming old lady, living in a pretty
little cottage, and spending the largest part of her
days in visiting, praying, and singing with the
women of the zenana.

—A young Frenchwoman, Mlle. Louise Gautier,
born deaf and dumb, has passed with honor all the
examinations of the Ecole des Beaux Arts at Paris,
receiving her diploma and also an appointment as
teacher. Her infirmity is scarcely noticeable, as she
has been taught by the Grosselin system, so that the
lips and to speak.

—Madame von Tausel, better known as Blanche
Willis Howard, is living happily and writing busily
in Stuttgart. Her husband lately said to a friend

He started. "Daisy? What do you mean?"
"She is in great danger."
"If?" His face had whitened.

"Worse than that. She is in the power of
bitter enemies."
"Enemies? Daisy? Who?"

Hester's heart leaped, but she gave no sign.
"Two enemies — herself and you."
He gazed at her speechless, the veins knot-
ting in his forehead. Her clear eyes were
like those of an accusing angel. Suddenly
he dropped upon his knees beside her, shak-
ing with strong sobs. She laid her hand upon
his bowed head. He had been to her as a
brother since she could remember.

"Bless me, Hester," he faltered at last,
and send me to her."

The "City of Paris" floated gaily from her
moorings in New York harbor, but the name
of Malcolm Graham was not on her passen-
ger-list.

"Miss Hester," said her pastor, one Satur-
day afternoon, "I should like to tell you
first what the whole parish will know to-mor-
row. I have written my resignation. I love
this people with whom I would gladly live
and die, but my labors are unfruitful. I dare
not stay."

"Mr. Farmer," said Hester, "will you
listen to me awhile? Little Bobby Gifford
called, last Sunday, through the open win-
dow. 'We had a dandy sermon to-day. Miss
Hester! I understood every word.' When
you were ill that summer before Mary Earle's
wedding she said to me, 'If Mr. Farmer
weren't so good, we should shut off the day.
We couldn't feel rightly married with any
other minister's blessing!' Mrs. Connor
brought me her baby with the christening-
drops wet on its hair. 'Miss Hester,' she
said, 'my baby must grow up good, after the
hands of that man of God on his head!' After
John Adams was buried, his mother said, 'I
should have cursed God but for Mr. Farmer.
Now I can say, 'The Lord gave and the Lord
hath taken away, and blessed be the name of
the Lord!'" Did you know how Dick Ra-
burn was drawn into a free-thinking club at
college, filled with Kegan, Strauss and the
rest? 'I had outgrown my Bible and denied
my Saviour,' he told me, but when I came
home that vacation-Sunday, and Mr. Par-
mer preached that wonderful sermon from
"Who is this that cometh with dyed garments
from Bozrah?" I seemed to see the very face
thoroughly, and the hands of that man of
God. O Miss Hester! I can never doubt again!"

Hester ceased, and a long silence fell in the
room. The pastor's face was resting on his
hands, and the

